E. THE LOBOLA CUSTOM.

I. *The History of the Custom. How it is practised.*

436 As far back as Natives can remember, lobola has always been
583 practised. First it consisted of *mats* and *baskets*, in those remote
439 times when white people had not yet made their appearance. *Large iron rings* were procured by barter from sailors who anchored off the shore (see Part IV), and were employed for the purpose. Later on white traders settled in the country. *Beads* were bought from them (nkarara), especially large ones (mubatlwana). A chief used to lobola with ten handfuls of these, a subject with only five. Large *brass rings* were also used in old times. Two of them have been found lately in the Maputju country, and one came into my possession. It weighs more than two pounds. They were called *litlatla* and were very much sought after. One was enough to buy a wife.

436 *Oxen* have also been used for a very long time for lobola.
583 Some say that they were the regular means of getting a wife in the 18th century. When Manukosi came, in 1820, he appropriated all the cattle, and the Thongas were obliged to use beads and hoes for that reason. At any rate the Nkunas, when they emigrated into the Transvaal in 1835, were paying lobolo in oxen. A father claimed ten for his daughter. The Pedis of the country claimed only two or three, and this was one of the reasons why
436 the two tribes did not intermarry. Strange to say, I never heard
583 goats mentioned as having served for this purpose, though the
231 goat is certainly the oldest domestic animal of the South African Bantus! Whatever may have been the objects first used, sooner or later oxen, live stock, became the usual means of lobola. This appears plainly in the technical expressions : to go out with a herd (ntlhambi), viz., to go to lobola,—to eat the oxen, viz., to accept a lobolo,—the woman of my oxen, viz., the one bought with the oxen given by me for my wife, etc.

713 of palm leaves 5 in. and handle 35 ½ inches. As previously
411 mentioned, the handle of the large sized assagai is broken at the
595 warriors' death, being "he," or his defilement; but the blade
643 "never dies." It belongs to the chief, as does also the shield, and the son will inherit it. During the warrior's life, it is kept in the hut of his *first wife*. She is called the owner (nwinyi) of the assagai. It is taboo for the other wives to touch it; another fact which shows the special position of the first wife. (Comp. p. 284.)

713 Another weapon in more restricted use and which can also
411 be employed for cutting wood, is the *axe* or *hatchet*, of which I
439 have met with two descriptions (No. 3); the blade (mbimbi) may be narrow and elongated—it is then called shingwatane,—or broad and rounded,—when it is the shiyema. These hatchets are firmly inserted in their wooden handles like the axes of the lake-dwellers. European manufacturers now export a considerable number of semicircular hatchets, similar to the one on the right in my illustration, to Delagoa. The one here portrayed will be at once recognised as being of Native make. I may also mention the big *knives* (mikwa), a sort of sword; one sometimes meets brawny fellows walking along the paths, armed with these dangerous looking implements! However they are quite inoffensive.

713 I managed to obtain from a traveller a beautiful *dagger* which
411 he was carrying slung across his breast; it is a rare specimen
171 and comes, I am told, from the Ba-Ndjao tribe (No. 5). The sheath is made of two pieces of wood, artistically carved and fastened together with a plait of iron wire; it is slightly hollowed out to allow the blade to enter; this is firmly fixed in the handle through which it passes from end to end, coming out at the extremity, where it is bent back and thus held tightly in place. The Ba-Pedi in the Zoutpansberg also make similar knives.

714 Finally, when the warrior holds in one hand his large assagai,
171 in the other will be found his *shield* (shitlhangu) (No. 1), which he grasps by the stick around which this piece of defensive armour pivots. The Thonga shield is made like that of the Zulus, of a piece of ox-hide, oval in shape and of varying size, sometimes all of one colour and sometimes variegated. (The several battalions

222 great care being taken to avoid crushing the small tender kernel,
252 the royal delicacy ! In times of famine the *mongo* is in great request, in spite of the trouble involved in obtaining it.

222 Another very valuable tree is the *nkuhlu* (mu-mi) (Trichilia
439 emetica I. p. 395) whose nuts are the *tihuhlu* (yin-tin) (1) the mafureira. This is a curious fruit, the nut itself being of a greenish black colour, bitter and very oily ; on this grows white pulp (bululu), covered with a beautiful skin of a bright orange, which, however, only covers about three quarters of the central black nut. The Natives pick this fruit in November and December, and stuff their cheeks with it ; the saliva softens the pulp, which melts gradually in the mouth, affording them a prolonged enjoyment of its exquisite flavour. One sees children, and also folks of mature age, with their cheeks puffed out as if they were badly swollen and throats contracted with the effort of sucking down the delicious pulp ; when nothing remains but the black nut which is called nkampfi, viz., the product of suction, it is carefully put aside and will be used for making vegetable fat ; or it will be sold to the Whites, who export them to Marseilles where, it appears, they are used for making really good oil. Let us hope these nuts, thus sucked clean by the Blacks, have never supplied any portion of our salad dressing ! But there is no occasion to be alarmed, as they are only used for making machine oil. The Blacks themselves do not use the tihuhlu oil for culinary purposes but for outward application only.

252 The *bululu* can also be made into an edible fat by the following
303 process : whole fruits of nkuhlu are first dried, then softened in water ; when quite soft, they are pressed between the fingers so as to separate the white pulp, which is then called *munyantsi*, from the black nuts (nkampfi). This munyantsi is cooked and the fat is skimmed off (wungula) with spoons as it melts and comes to the surface. This edible fat, as well as that used for smearing the body, is preserved either in calabashes or in sala shells (shikutja). The preparation of nkampfi fat takes place as

(1) A certain number of fruits instead of belonging to the dji-ma class, as is the rule, are incorporated with the yin-tin class, the tihuhlu, the tihlu (fruit of the muhlu tree), the tindjole (fruit of the ndjole), etc.

nostrils and so keep it quiet during the whole operation. The milk is generally taken in a large wooden bowl. It is very seldom consumed as a liquid, but is *eaten* when thickened by coagulation. The fresh milk is poured into a calabash with an opening at the bottom closed by a cork : a certain quantity of whey has been kept in the calabash and this causes the fresh milk to curdle at once. When curdled but not yet set, it is called *shitjubi* and is eaten with spoons by men and women. But it is left to decompose : the whey *(mulaza)* soon separates from the thick part, which becomes entirely solid and is then called *ntjhwamba*. The cork at the bottom of the calabash is removed, the *mulaza* flows out freely and is drunk by the men and herd boys. The *ntjhwamba* is put into a plate and each man or woman, not having her *tihweti* (I. p. 187), approaches and takes a spoonful of it. A woman during menstruation must never drink milk, nor during her confinement or until her child has been presented to the moon (I. p. 52).

234 262 272 272 841 844

The milk of the first week after a cow has calved is taboo. It must not be mixed with other cows' milk, because the umbilical cord of the calf has not yet fallen off. It can, however, be boiled and consumed by children, as they do not count! After that milk is never boiled : not that there is any taboo to fear, but it is not customary. Natives do not give any clear reason for these milk taboos. They have no objection to selling their milk to strangers ; on the contrary, they are so eager to make money out of it that they often add water to it, and any European having had dealings with them in milk matters would have his story to tell!

234 262 272 609 739

Goat's milk is left for the herd boys ; men do not touch it.

II. *Other domestic animals.*

Besides oxen, the Ba-Ronga breed *goats* (mbuti, yin-tin), the care of which is relegated to the small boys (I. p. 62). Practically every one possesses one or more goats, whilst oxen are much more rarely met with.

231

old Egyptian monuments (1). The last mbaya were seen in the neighbourhood of Rikatla, when the war of 1894 broke out. In the Northern clans they were still commonly used by the generation which preceded Viguet, by the Nkunas who fled before Manukosi in 1835. (See Introduction to the *Grammaire Ronga*, page 17). The Kafirs of Cape Colony were still in 1903, at this stage of dress... or rather undress, and the Pedis of the Transvaal, with their *musindu* (a mere piece of skin protecting the genitalia), are not much in advance of the mbaya stage even now. This state of affairs arose in the first place from the fact that, as yet, the sentiment of modesty had hardly been conceived. It must not be supposed, however, that morals were the more depraved for that reason ; on the contrary, they were much purer, and innocence far more general, judging from the reports of those who remember those days. 291

But a second fact which allowed the Thongas to go about without clothing, 'in puris naturalibus,' or nearly so, is the warmth of the climate ; the temperature rarely drops below 44° Fahrenheit and frequently rises to 113° F., the annual mean near Lourenço Marques being about 74° F. according to our observations extending over seven years. It is thus easy to dispense with a coat in that part of the world, and it is by no means a rare occurrence to see children in the interior absolutely naked (2). 132 291

This very primitive article of attire has, however, been supplanted by one designed by the Zulus, and worn by men up to 177 291

(1) The "phallic sheath" of the earliest [illegible] statuettes, which is also to be noticed on the engravings of the XIXth dynas[illegible]onging to African populations, is not of quite the same pattern as the Thonga [illegible]he Sutho musindu. However there is a real similarity between all these primitive costumes ; many of the customs of the Bantus of to-day seem to have existed amongst the early Egyptians, and this fact shows that the origin of Egyptian civilisation is partially African. 177

(2) The Chopi tribe, which is very industrious, dwelling in the neighbourhood of the Thongas N. E. of the mouth of the Limpopo, has succeeded in obtaining a very superior kind of dress by beating the bark of the *mphama*, a kind of fig-tree which is wide-spread in the country, and which the Ba-Chopi even planted for this purpose. The pieces of bark become very soft and can be strung together. They are called *ntfala*. Several samples of this curious stuff can be seen in the Neuchâtel Museum. Thongas used to buy the article from their Chopi neighbours, but never knew how to manufacture it. 439

302 The use of ochre is, however, not restricted to nursing mothers
538 or magicians : it is the special province of young marriageable
832 girls, wishing to attract attention : their brilliant skin shines like a mirror, setting off to perfection the white of their eyes and the black of their hair, which is sometimes made flossy by means of antimony or ground charcoal. A quaint saying puts it thus :

> Shindzingeri pundjene ? -Banhwanyana tolan !...
> What says the pretty bird with the coral neck that sings in the grass ?
> It says : Girls, anoint yourselves with ochre ! (if you wish to be as beautiful as it is).

177 Another ornament, of ancient date, is the *bracelet*. There
301 are several kinds : 1) the big heavy copper rings, called *masindana*, which greatly resemble those of the lake-dwellers, having a similar rather oval shape with an opening for slipping them over the wrist ; 2) the modern bracelets, called *busenga*, which the Rongas first bought in Natal, and which the Ma-Lemba introduced in the Northern clans ; they are made of iron wire twined round a ring of hide ; 3) the *mafowa* are more ancient, being made of seeds strung on thongs of skin, and are wound several times round the leg. This is an ornament for either dance or war.
301 The mafowa are sometimes made of the silvery cocoons of Argema Mimosae, the Queen Moth, which are found on nkanye trees, emptied of the chrysalis which is inside and filled with grains of millet which rattle when dancing !

301 *Beads* (nkarara) are evidently of later date ; they were introduced
439 by the Whites in the XVIth century, when the Portuguese were already in regular communication with Delagoa Bay and trafficked with the Natives, exchanging glassware for gold and ivory. Glass fascinated the Blacks : its brightness and transparency pleased
539 them immensely. An old song echoes their simple transports of delight :

> E ! Bashabi ! Batatana ba shabile ; ba buya ni shintshirimana sha balungoooo !..
> Hi ! Here come the buyers ! Our fathers return with their purchases ; they bring back with them the beautiful glittering things which the Whites sell !...

301 "A few years ago an ordinary glass bottle was thought a wonder by the people in the interior," said Timoteo Mandlati to me.

532 I do not believe any foreign influence was exercised in the
322 conception of the idea. His group is absolutely original, and, as such, shows us to what lengths the sculptural talent of the Ba-Ronga can go. This group is now in the Neuchâtel Museum.

313 While statuettes are the most elaborate products of Native
532 sculpture, *canoes* (shene (Dj.) are the largest. I have already
322 mentioned the taboos connected with the cutting of the mahogany and nkwenga trees when used for this purpose (p. 19). Other trees, the mpfubu and the muhlu, can be cut without these precautions being taken.

IV. *Metallurgy.*

172 When and how did iron reach the Ba-Ronga ? Probably we
412 shall never be able to ascertain. Tradition has it that the primitive
316 inhabitants of Nondwane, the Honwana, who cooked elephants in order to tear them in pieces, had no iron implements. Some authorities tell us that the hoe in use in olden times was of an exceedingly hard wood, wrenched I know not how from a species of teak tree called *ntjhiba*. The Natives of these parts must have passed directly from the age of wood to that of iron. There was certainly a stone age, comparable to that of the lake dwellers, in Cape Colony, where a great quantity of silex and of polished stones have been found. I never heard of any such implements having been used by the Thongas, nor found within their territory. As regards the bronze age, they have known the use of copper for a long time, but it cannot be proved that they knew it before iron.

177 Iron and other metals seem to have been first introduced in
439 Delagoa Bay by the "Godji" traders and whale fishers, of whom
316 I shall shortly speak ; they are the first White visitors whom the Natives now remember. The Ba-Ronga used to exchange fowls and other domestic animals for hoes, brass bracelets, and copper brought by the strangers, and they had found out how to make copper wire by forging (fula) the pieces bought from the "Godji."

326 manufactured, and it is evident that, in this branch, Native art is capable of considerable development. Their method of fastening the blades of assagais to the handles with iron wire is also very ingenious. Sometimes they cover their ebony sticks from top to bottom with a delicate network of steel and brass wire. A Native expert in wire work once mended the stock of my sporting gun, which was broken, and made a wonderful job of it. This [439] wire, so extensively used for bracelets, was formerly made by Native blacksmiths, but now they buy it at Lourenço Marques or from the Hindu traders.

D. COMMERCE.

437 Thongas have an inborn inclination for trade and have always been addicted to it. Before there was question of any currency, when hoes were not yet procurable, or the *ritlatla* bracelet brought by the Whites (I. p. 385), or the copper stick called *lirale* (1) melted by the Palaora Ba-Sutho, they knew how to buy (shaba) and to sell (shabisa), viz., to exchange their primitive produce. A mat was bartered for a fowl and the thrifty savage thought: "This is good business; the hen will lay eggs and hatch chickens and this will bring me a profit (bindjula)." A shihundju basket was also exchanged for a hen. Another way of buying was adopted when dealing with pots; the pot was filled with mealies by the buyer and the contents left to the potter as corresponding to the value of the pot. For monkey-nuts, not husked, the pot had to be filled twice; for more precious products, such as sorghum and Kafir corn, half of it only was measured out. I have myself witnessed some transactions of this kind amongst the Nkunas. If the pot broke when first used, the potter had to give another in its place.

439 But this primitive trade became much more extensive when the Whites made their appearance. Delagoa Bay was one of the

(1) Compare my article in *Folklore*, 24 June 1903.

439

first spots visited and occupied by Europeans in South Africa, and a considerable Native trade developed there in the XVIth century, according to Portuguese documents. These Portuguese records show that, as far back as 1545, Lourenço Marques and Antonio Caldeira made a commercial exploration of the Bay and tried to establish regular exchanges with the Natives. These relations were not continuous, but in 1650 there were five factories in the vicinity of Delagoa, on the island of Inyak, at Sheffin, on the Nkomati (Manhisa) and on both sides of the Bay. In 1721 the Dutch settled there and remained for fourteen years. The Austrians also stationed a garrison on Inyak Island in 1781, but this stronghold was destroyed by a Portuguese frigate. Since the beginning of the XIXth century the Portuguese occupation has been more continuous. The only reason for Whites settling at Delagoa was, of course, the opportunity of traffic with the Natives, and the presence of foreigners doubtless stimulated a certain commercial development among the Ba-Ronga and the tribes of the interior. This is, at any rate, asserted by a Portuguese who visited Lourenço Marques at the end of the XVIIIth century, and wrote an account of his impressions to Don F. Amaro de San Thomé, Prelate of Mozambique. His description may appear somewhat highly coloured to those who know the localities, but I quote the following passages which bear upon our subject :

"On the Southern shore of the Bay resides King Capella (a surname bestowed by the Portuguese on the royal family of Tembe) who is now known as Antonio, (perhaps the Muhari of the Natives). He is very powerful, and has always with him a merchant who trades in ivory... To the North of the river is our factory, where we have a fort and as many as 170 soldiers. The King of Matolla (Matjolo) is very powerful, and well supplied with all necessaries. His village consists of over 400 huts. (This probably means all the villages of the country collectively). It is here that the inhabitants of the mountains bring for sale gold and copper and ivory, for which they have to pay dues. This Monarch owns a province called Cherinda (Shirindja). He obtains from it quantities of ivory... I saw in the house of the King of Maouote (Mabota) two large chests full of amber. About thirty or forty days' journey up the river (Nkomati) dwells the

439 Grand Caxa (Cacha, doubtless Khosa, in the country of Khosene), who is a kind of emperor. It is here that all trading vessels come (1). He dispenses hospitality to all the merchants who wish to buy ivory, gold, rhinoceros horns, hippopotamus' teeth, or copper, articles which they obtain particularly cheaply. A great number of negroes from the kingdom of Quitève (not far from Beira) come down from the mountains to this village for purposes of barter. They bring a large quantity of gold... The Grand Caxa and his people are in continuous relations with the Imperialists (the Austrians who occupied the Bay in 1781), who make large profits out of them. Every month two or three vessels, laden with black clothing and glass ware, arrive here for traffic with the Natives. These two rivers (the Maputju and the Nkomati) can supply each year, from my observation, sufficient ivory, gold, rhinoceros horns and hippopotamus' teeth to load more than twelve ships... The whole shore of the Bay is thickly inhabited with people who transact a large business in amber, and go to sell it to the King Matolla, Maouote and the Grand Caxa."

This description, though perhaps somewhat extravagant, proves that in the XVIIIth century the Ba-Ronga were doing a considerable trade.

It is interesting, in view of these White records, to note what Natives themselves remember regarding their trade in former times. According to them, the first White people they dealt with did not dare come on shore. They were whalefishers and gave the Makaneta people whale flesh to eat. The Ba-Ronga used to go and meet them in the Bay, on rafts made of stems of trees tied together (p. 127). They said : "We go to Godji ;" *Godji* meant that kind of trade. Blacks and Whites could not understand each other. However, the trade was not " silent trade," as has been the case in other quarters. They managed to communicate by gestures, and the Natives obtained mainly metals from these sailors, the brass ritlatla, iron hoes, pieces of copper which they made into wire, etc. Who were these strangers? The Natives cannot say for certain, but think that they were Englishmen, as the

(1) These ships, it must be understood, were in all probability very small craft carrying at the most about five tons of merchandise. During the greater part of the year it is impossible to ascend the Nkomati higher than Magule (where the river forms an elbow) with anything drawing two feet of water.

name *Ba-Godji* is still commonly applied by them to English people. After these Whites, the Natives remember the arrival of the Moslems, who came with their "vessels with an elevated tail," (even to-day Arab dhows have a raised stern answering this description), called *mapangayi* and were the first to land and to undertake a regular commercial exploitation of the country. They soon learnt to speak with the Natives, and to make use of them in their trade, sending them far away into the interior to barter ivory and skins against hoes, beads, clothing, and, later on, powder and bullets. 439

Whatever may have been the order of arrival of these strangers, one fact is certain : the Ba-Ronga of Delagoa Bay have acted as intermediaries between the Whites and the tribes in the interior for a considerable time, the Mpfumo, Nondwane, Mabota and Hlanganu (1) Natives being particularly engaged in this trade, and going as far as Mosapa (Ba-Ndjao country) and Bvesha (Ba-Venda country), to exchange goods.

The *commercial journeyings*, though they are now a thing of the past, are well remembered by the old people, with all the particular customs accompanying them. The Ba-Sutho called these travellers *Makwapa* (Thonga pronunciation of *Magwamba*), perhaps from the name of a Thonga chief who dwelt on the Oliphant (see *Grammaire Ronga*, p. 21), or near Inhambane. The company, called *mpfhumba*, was generally led by a *ndjilashi*, viz, "the master of the expedition," to whom the Banyan entrusted goods for barter. This man had to find a certain number of carriers, who would share in the profits of the venture. The Banyans estimated the value of the goods in pounds sterling. Should the whole be worth £ 60, for instance, he put 60 mealie cobs into a trunk and the ndjilashi did the same in his own hut ; on reaching home again, he had to deliver to the Banyan money or skins or whatever he had sold the goods for, to the value of

(1) The people of Hlanganu, neighbours of Nwamba, were renowned as commercial travellers. Hence their nickname: "Ba ku hlomula fumo ba tlhaba misaba." — "Those who take the assagai and pierce the earth." They used their weapon not for fighting but for pacific purposes : the assagai served as a walking stick in their commercial journeyings. Another version is this : "Ba shaba ndlela," — "they buy the road," they do not fight, they would rather pay to be allowed to pass (I. p. 362). 437 481

439 £60; and, in case of disagreement, the 60 cobs were counted again in corroboration of the contract made. If he brought an elephant's tusk, the Banyan gave him the value of a full lobolo. Carriers received two pieces of calico as reward.

437 After having visited Kimberley, in 1870, some Thongas, having begun to understand better the advantages of trading, attempted to undertake such expeditions on their own account. But they soon gave up the experiment as the Ngonis of Muzila often robbed them of all their goods. When they were working for White men, the Ngonis were afraid to pillage the company; on the other hand, if by chance there was a loss, it concerned the White merchant. So they preferred the system of trading for the White men.

These travelling companies had to observe many taboos in order to succeed in their expeditions, in particular the *travellers' taboos*, which have been explained I. p. 339.

533 539 437 There are several popular songs which the traders used to sing on the road, or which were sung about them. One of these has already been quoted (p. 102). Here is another in which the tired carriers ask their leader to allow them to return home :

Hoho! hoho! maringele wa mamano!
Hoho! hoho! dla nkambana hi muka!
Hulukati ya ndlopfu yi nga siyi fiwana!

Oho! Oho! Thou who leadest us as a mother!
Oho! Oho! Break the platter and let us go home!
The female-elephant never forsakes her young!

437 The company generally consisted of men only. The allusion to the female elephant, however, may mean that there were sometimes also women amongst them. They address the leader of the expedition, asking him to destroy the platter so that no utensils shall be left in which to prepare food, thus necessitating a return home. They are thinking besides of their little ones left behind in the village, from whom it is unnatural for them to be separated so long. The mother elephant never forsakes her little one!

On their way back, they had carefully to watch a certain bird called *hwati*, fish-eater; if this bird flew in the right direction, homeward, it was a hopeful sign. If it emitted its cry *kwekweru-kweru*, (kweru means at home), or if it settled on the crown of a hut, then the travellers were happy and shouted their joyful *mikulungwane*. On the contrary, if any member of the company had died on the road, another bird, the *magudjwana*, would come and perch on the crown, with a tired air and drooping head... Then there were tears instead of shouts of joy!

These great commercial expeditions were superseded later on by the *trade in skins* which the Ba-Ronga conducted, bartering them in the interior for powder or other European produce. I knew one Native who organised regular expeditions to Bilene, where he bought the skins of civet-cats with which the Zulu warriors delight to deck themselves. Thence he went into the hill country of the Swazis, or Zulus, to sell his merchandise. It was reported that he obtained scores of oxen in exchange for his precious nsimba skins. The last time, however, the venture did not turn out well, and it has not been attempted again.

Native trade, fifty years ago, consisted also in selling *wax*, and *rubber*, and tons of *nkampfi* (mafureira almonds) to the business houses at Delagoa, (the supply of ivory was exhausted years ago), but this trade has fallen off almost entirely. My impression is that Native commerce has greatly diminished during the last fifty years. So the fact is evident that civilisation, which at first gave a decided stimulus to the commercial spirit of the Thongas, has latterly almost entirely destroyed their trade. How has this been done?

One reason for this decrease in Native commerce may be found in the advent of a large number of Asiatics, Banyans from Goa and Bombay, who are past masters in the art of shopkeeping, and who set up in business wherever they consider there is a sufficient population to warrant the venture. Living very cheaply (rice and curry are their staple food), in any kind of shanty, selling at enormous profits, keen at making bargains, these people

1st D.C., Traders--analyst

439 563 monopolise the retail trade throughout the country, and the Natives are quite unable to meet this competition ; they have consequently almost entirely given up all their earlier attempts at business transactions! (1)

167 439 A second reason why the trade of former days has almost entirely disappeared is to be found in the *great economic changes* resulting from the fact that Lourenço Marques has become an important seaport, in close relation with the miners of Johannesburg who receive their supplies via Delagoa Bay. Thousands of Natives are employed in discharging the large steamers which arrive by hundreds in the roadstead. At this work a Native can earn fifteen shillings a week or more ; in a short time he has made ample provision for the wants of his family and no longer finds it necessary to go to Bilene, to Zululand or Swaziland to make a living. The women too can make money by selling tomatoes and sweet potatoes to an ever increasing White population. All this is much easier

439 292 765 584 (1) On one occasion, in 1892, I made a list of various articles displayed for sale in and around a Banyan shop, in the district of Mahazule (to the North of Nondwane). This is what Mr. Nala, a Hindu from Goa established for many years amongst the Rongas, offered to the Natives living in the neighbourhood of his primitive store.

Stuffs. These are sold by measurement taken on the individual ; say, by the *shikumba*, length of one arm, or by the *nkumba* or *bemba* (two arms), or by the *peça*, the entire piece, the equivalent of two bemba. The materials most in demand are called ; *tingidao* (white), *mashita* (black with white stripes), *shilandana* (all red), *shinwakana* (red and black), *mempana* (a special red stuff worn as mourning) and *malopa* (a navy blue material still more frenquently worn as mourning). Besides these are *handkerchiefs* (minturu) of various colours, principally red, a large proportion coming from the manufacturers of East Switzerland ; white *blankets (gampongo*, meaning snow), for three or four shillings ; coloured blankets, thicker, varying from five to seven shillings ; towels, called *thawula* (an adaptation of the English word) and even some articles of ready-made clothing such as *djansi* (overcoats) at fifteen shillings! Amongst the stuffs I would more particularly note the *gangisa ntombi*, that is "for use when courting the girls", dark blue with a pattern of white flowers.

439 *Beads.* There are at least a dozen kinds to be found at Nala's ; djiridja (black) mbanda (white), shingazana, shimuzana, nkankana, habo, matshimbarole, bafa, tshambo.

Sundries. Rings, fish-hooks, buttons (masowa), thread, needles, snuff boxes to be worn in the ears (tinhlanga), knives, spoons, balls of string, padlocks (makandjate) with key attached ; little chains, to be hung from the belt, which tinkle when walking ; bracelets (busenga, ten for a shilling) ; wooden spoons, combs, coils of fine iron wire ; skins ; a large trap for catching hyenas or other wild animals ; small brass petroleum lamps ; sardines at sixpence a tin, English biscuits, and last but not least, a cask of German brandy diluted (tempora) with 50% of water! This would now be replaced by three casks of Vitho colonial, one of white wine, one of red wine and one of I do not know what colour!

than collecting mafureira or wax, or tapping trees for rubber (1). 167

Moreover the fashion of going to the *Transvaal mines*, to earn money, has become so universal that a Thonga would think he had in some sort failed if he had not made a stay in town (shilungu). There, in Johannesburg, they earn £ 3 in the mines, or £ 4—£ 5 monthly as kitchen boys ; so they despise the old primitive trading expeditions which brought less money and were attended with more danger. 439

These new economic conditions not only discourage Natives from trading on their own account, reducing them more and more to the condition of mere hired labourers, but are rapidly destroying their picturesque and interesting industry. For a few shillings they can buy European utensils. Their attractively carved spoons are replaced by ugly tin ones ; their wooden tumblers by less artistic enamelled ones, their primitive plates by European ware decorated in doubtful taste. Instead of the piece of reed which they wore in their ears as a snuff box, they now buy brass cartridges, and the Thonga beauties, discarding the *tihuhlu* fat, now anoint themselves with a scented oil imported from Europe. There may be certain advantages in these changes, but the picturesqueness of Bantu life promptly disappears, together with the incentive to develop their Native arts and crafts! 177 439

E. GENERAL OBSERVATIONS ON NATIVE INDUSTRY.

It is a strange destiny, that of these African races amongst whom the civilisation of the XIXth century has appeared, effecting the most radical changes in the minds and manners of people who, for centuries, perhaps for tens of centuries, have remained in the same primitive condition, marking time, so to speak, on the same spot, or, at most, 178

(1) There are at least two species of shrubs whose sap, when hardened, produces excellent rubber. These are fairly wide-spread and M. Dewèvre, a Belgian botanist, who has made a special study of rubber plants, and to whom I sent leaves and fruits of the trees, has classified them amongst the Landolphia. One is said to be a Landolphia Petersiana, and the other a variety of the Landolphia Kirki (Dyer) called by others Landolphia Monteiroi. Natives make an incision in the bark of the tree, and a milky sap exudes, which soon thickens and the somewhat sticky filaments are then wound 137 314